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CHRISTIAN SCIENCE SENTINEL

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"WHAT I SAY UNTO YOU
I SAY UNTO ALL,
WATCH."—JESUS



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FIRM RESOLVE?**

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Marca Registrada

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® Marca Registrada

Good intention or firm resolve?

ELEANOR YOUNG CLAPP

In the next aisle of a supermarket, I once heard this exchange between a small child and his mother:

"Jimmy, don't pull those cans off the shelves."

Pause.

"Did you hear me? I said, 'Don't do that.'"

Pause.

"Please, Jimmy, the man won't like it." *Pause.*

"If you do that once more, I'll . . ." *Crash.*

"Oh, Jimmy, now look what you've done!"

My purpose here isn't to hand out advice on child rearing, but this incident made an impression on me because I learned a lesson from it that resulted in a healing.

Obviously, this mother's intention was to curb a wrong activity before it became a large problem. But her resolve was lagging. The child had learned that he could continue in a willful way without real control.

At the time of this incident, I was struggling with a physical problem that was becoming more insistent. What was once occasional dizziness was now becoming a nuisance, interfering with my normal activities. I had every intention of working out this challenge through Christian Science, but my conversation with myself had gone something like this:

"Well, well, I'll have to get busy and pray about this . . . later . . . when I can really sit down in peace and quiet . . . and study."

"I wonder what causes this."

"Perhaps I should call a practitioner."

You can see that this line of reasoning is a mixture of good intentions overlaid with fear and a belief that material conditions have a cause and therefore a foundation in fact. This weak approach had not brought healing.

Placing the groceries in the car, I pulled out of the parking lot into the heavy line of traffic heading for home. The suggestion then occurred that perhaps I would have to give up driving the car. This thought shocked me! Why, I wouldn't be able to carry on my normal activities! I would be imprisoned by the problem!

A healthy sense of resistance rushed through me. "I've had enough of these false suggestions!" I said to error. "You are nothing but lies from mortal mind, and I won't have another one enter my consciousness. I love God and He loves me. He is active here and now eliminating the possibility that I could be mesmerized. I have authority from God to reject this false sense. And I am rejecting it!"

As the light turned green and I surged forward with the traffic, my resolve grew stronger. The physical condition became unimportant compared with the joy of taking a stand with God.

I said to myself that every time, and I meant *every* time, that toppling suggestion came to me I would deny it and rejoice in my stable, vigorous being as God's expression. If I had to do this twenty-five times a day or continuously, I would do it. What better activity could I be engaged in? I sang with the Psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart."¹

The dictionary tells us that "resolve" means to determine; it

also means to clear up. My strong stand for Truth had the healing effect of clearing up my perception and solving the problem. Several weeks later I realized that I had been completely healed during that ride home from the grocery store.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, tells us: "The devotion of thought to an honest achievement makes the achievement possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble faith."²

Sometimes we tend to ignore a chronic problem because it is not particularly distressing. Our intention may be to ask for a Christian Science practitioner's help, to search our own thought, and to study and pray more earnestly. If we find our good intentions thwarted by apathy, we can break this mesmerism. We can insist that a healthy state is already present because God is always present and active, filling all space and expressing Himself. Then we can deepen our resolve to stay with this fact and not to toy with any other picture.

Several penetrating questions are helpful here: What are our motives for healing? Are we praying just to be more comfortable in matter? Or are we yearning to bring out what we truly are—spiritual evidence of God's being? John says of God, "We love him, because he first loved us."³ So love for God is a natural result of reflecting a loving God. Our Leader, Mrs. Eddy, confirms this thought when she says: "Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love."⁴

Instead of feeling guilty because mortal mind is calling us lukewarm, we can resist this aggressive suggestion as no part of our own thinking and claim our divine right to reflect God. Once we thoroughly understand that material existence is nothing more than a misconception about God and man and not solid substance, we will focus on gaining spiritual reality.

Christian Science guides us into firm reliance on divine facts for healing. God's man is spiritual. This true perception of man silences such questions as "What caused this problem?" or "What would a medical diagnosis say?" Christ Jesus was tempted to call matter a cause when he was asked, "Master, who did sin, this man, or his parents, that he was born blind?" But

Jesus was undeceived by this subtle attempt of mortal mind. He was so conscious of the man's inherent spiritual being, at one with God, that he replied, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."⁵ He saw no material cause nor history, no consequent guilt, no resulting blindness. No wonder the man was immediately healed! Here is spiritual resolve with its high intention—Truth manifested.

Inner strength, spiritual resolve, is given to us by the omnipotence and love of our Father-Mother God. Health and harmony are always present. When we are challenged to the contrary, a persistent, no-nonsense approach based on spiritual perception can bring resolution.

¹ Ps. 40:8; ² *Science and Health with Key to the Scriptures*, p. 199; ³ I John 4:19; ⁴ *Science and Health*, p. 340; ⁵ John 9:2, 3.

Man doesn't react— but reflects

NANCY E. CONWELL

An honest answer to Jesus' question "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"¹ would shake those quick to take offense out of any self-righteousness. It would show us that our own egotism and self-will are what make us bristle at others' shortcomings.

But how does one learn not to bristle, not to react? By really accepting the fact that God, good, is All and that man is His spiritual reflection; and by persistently denying that man is a flaring mortal, full of pride and self-will. God's reflection never reacts; he reflects—the goodness of God. In reality man is noble, affluent,

and loving, Christian Science explains. "Man is the expression of God's being," writes Mrs. Eddy in *Science and Health*.²

Recognizing God as infinite Mind, we can see and prove that man naturally expresses omnipresent intelligence, wisdom, and understanding. Since God, good, is the *only* Mind, He is all there is, all that can be expressed. His qualities are continuously unfolding in man, and there can be no opposite ones.

Infinite Love, perceived, is the eradicator of petty resentment or jealousy and impels love. The honesty of love appreciates another's goodness. The purity of love enlightens one's vision. And the brotherhood of love acknowledges all people's innate perfection.

The Bible says that the Lord hates "an heart that deviseth wicked imaginations," "a false witness that speaketh lies."³ When we behold less than spiritual perfection, we are witnessing falsely. We are failing to see God's man. How much better to acknowledge the perfect reflection of God, the exact representation of Love! An enlightened witness will identify man only with upright living and loving action.

We can purify our thought, replacing ungodlike qualities with God-derived ones, by holding to the facts of being, and we can love our fellows by recognizing their true nature also. Human will succumbs to patience and forbearance as we learn to respect another's viewpoint. Steadfast obedience to a patient God will neutralize friction until we no longer take the shortsighted view, "He said this" or "She did that," and react to it. Accentuating the spiritual harmony in our experience as the real, we will learn to understand its universality. And this is what we will express and see expressed around us.

Christ Jesus wisely cautioned: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."⁴

To stop reacting and start reflecting, we must accept, acknowledge, and accentuate: Accept the allness and goodness of God, acknowledge man as His reflection, and accentuate the universal harmony of that reflection.

¹ Matt. 7:3; ² *Science and Health*, p. 470; ³ Prov. 6:18, 19; ⁴ Matt. 7:1, 2.

The only power

Know all the time:
God is the only power.

Today may bring a multitude
of little lesser powers.

Petty officialdom would try
to capture and enclose the innocent
in a steel brace of cold authority.

But you are not a minion, not a pawn;
you have a place of refuge from the storm.

Look, then, to God and draw upon
the source
of energy, of clarity and force:
One Principle supplies not only you,
but all those others surely need it too.

So hold your peace
and keep your quiet poise.

No strident threat
or mean, sadistic ploys
can touch your onward course
your active part—
to know that none can stay
the ceaseless force—
the clear-cut justice
coming from the heart,
the great God-heart of Love.

Just know,
Love is the only power.

BARBARA DIX HENDERSON

A dialogue:

How can we best participate in the political community?

Two Christian Scientists—Lamar S. Smith and Ralph Byron Copper—discuss how spiritual understanding can support the political process. They each have firsthand experience. Last year Lamar was elected county chairman for a major political party. Ralph's interest in politics began the summer before high school, when he worked as a volunteer in the 1960 American presidential campaign.

Ralph: To many people politics is a dirty business. And at times, it seems, the dirt turns to mud in our own backyard—in the community where we live. Why, then, did you decide to run for local political office?

Lamar: A major reason was the satisfaction that can come from direct involvement in politics. Trying to raise the level of politics—to remove some of the dirt, the wrong thinking and acting, that gives politics a bad name—is very rewarding. So is helping advance causes one considers just and reforming laws one considers unjust.

To me participation in the political community is a way to exercise what Mrs. Eddy calls man's God-endowed inalienable rights, including self-government, reason, and conscience.¹ Even a small degree of success in doing this can be very gratifying.

But what about yourself? You've participated in different local campaigns over the years.

Ralph: Yes, but always as a volunteer—never as a candidate!

Lamar: But that's still active participation, isn't it?

Ralph: Yes. Actually, it's all a matter of right motivation. Basi-

cally I'm committed—first as a Christian Scientist, but also as a student of history—to the importance of each individual. I believe that one person, imbued with high ideals, *can* make a difference. I can think of three notable examples in the last fifty years alone—Mahatma Gandhi, Helen Keller, and Winston Churchill. To me they show what can be done by one who aligns himself with the power of right thinking and acting.

Christ Jesus taught God's love for the individual. "The very hairs of your head are all numbered,"² he said. Whatever denies individual worth—the need for and usefulness of every person—is, in my book, anti-Christian. In this category I would put the following: "My one vote doesn't count"; "The problem is too big for one person"; "You can't fight city hall."

Lamar: Certainly nothing is gained by defaulting to the problem. And that's what someone is doing if he takes those attitudes.

Ralph: And there's no reason for it! There are plenty of positive ways an individual can participate in the world of politics. For instance, I try to stay informed on the issues, write letters to editors, make financial contributions, campaign for candidates on occasion, and, of course, vote.

But, above all, I pray.

I see direct participation as an effective way of overcoming the defeatist notion that a man or a woman is simply a cog in a complex modern world. In this way I hope to bring out something of man's spiritual uniqueness as a child of God.

Lamar: Participation in community affairs gives us an opportunity to prove that spiritual-mindedness yields positive results—that with God governing our motives we can help raise the accepted standard of action. But to be most effective, civic participation needs to begin with prayer.

Ralph: I often say, not everyone has to go out and ring doorbells for a candidate, but everyone can and should pray for good government.

Lamar: Right. There is no limit to what prayer can do. Prayer reveals the presence of God's goodness and power. And this is important to realize because power seems so crucial to politics. Through prayer we can be shown what is right or wrong about a

given issue. Like Solomon, we can pray for an understanding heart to “discern between good and bad.”³

One of my favorite prayers is Mrs. Eddy’s “Prayer for Country and Church,” especially this part: “Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness.”⁴

Ralph: But what do you say to the person who thinks that praying is an easy out for the citizen who doesn’t want to get involved?

Lamar: A citizen is no less effective, and has lost no influence for good, because he chooses to pray rather than run for Congress—or for any elected office. Either way one is still actively involved in the community.

Ralph: I agree. But there may be times when prayer prompts a person to become active in other ways as well. To have a social conscience is fine. But needed to energize a social conscience is the spiritual consciousness that empowers us to accomplish the good we hope for. St. Paul said, “It is God which worketh in you both to will and to do of his good pleasure.”⁵

This is where prayer comes in. Prayer brings the recognition that not only is God the sole incentive power for good, He is also the power that annihilates whatever is wrong. For example, God, as Love, impels us to love our neighbor, and this impulsion is a constant rebuke to prejudice and injustice, whether found in the legislation of a nation or in the hearts of its people. Truth motivates the highest ethics for both public and private behavior. A person motivated by God spontaneously opposes bribery and corruption wherever it appears. Valuing the worth of each individual as an essential manifestation of divine Life, we are divinely impelled to combat crime and brutality in the world around us. The point is, God works in us *both* “to will and to do.”

Lamar: And what God wills us to do, He gives us the means to accomplish. In the political process perseverance and patience are a potent combination. A community’s problems are seldom solved overnight. Good laws don’t always get passed the first time around—and sometimes bad laws aren’t changed without repeated

effort. But that shouldn't dampen anyone's desire to do right and to see right done. And it's certainly no justification for feeling helpless—or hopeless. We can always find encouragement in Mrs. Eddy's statement, "Justice waits, and is used to waiting; and right wins the everlasting victory."⁶

Ralph: Earlier you spoke of the satisfaction of trying to raise the level of politics. Does that include doing away with partisanship? To be blunt, is it possible for a politician *not* to be partisan?

Lamar: What a question! It's one I try to resolve every day. And some days I'm more successful at it than others. It seems to me that narrow partisanship inevitably appears when one's actions are based on emotion or reaction to the personality of another. By looking to God for guidance, we take the sting out of partisanship. The spiritual fact is that God is always in control, and we can prove this, regardless of what political party or office-holder is "in power" at the moment.

Ralph: But aren't all politicians working to get elected—and then to stay elected?

Lamar: Yes, but if political opponents are working with honest motives, they share a common goal: support of better government. To me this transcends all other reasons for acting. "A righteous government" should be our aim. When questioned about her politics, Mrs. Eddy replied, "I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself."⁷

However, partisanship isn't the exclusive domain of politicians!

Ralph: Agreed—wherever self-interest enters in, partisanship is quick to follow. A partisan spirit polarizes families, communities, nations. It serves to divide, never to reconcile. Viewing the world in terms of "us" versus "them," this tunnel-vision mentality loses sight of God as the only I, or Ego. It denies the Scripture, "Have we not all one father? hath not one God created us?"⁸ I often think of Lincoln's famous reply to a deputation of Southerners during the American Civil War. His retort pops the balloon of blind partisanship. When told, "We trust, Sir, that God is on our side," the President answered, "It is more important to know that we are on God's side."

Lamar: But we're not saying, are we, that to be less partisan is to be less committed?

Ralph: Not at all. A lack of partisanship doesn't imply a lack of conviction. But it does involve a lack of rancor. Released from partisanship, we find our reward in promoting the larger good. I love Mrs. Eddy's tribute to President William McKinley, because it points out the possibilities open to us all. Eulogizing McKinley's work, Mrs. Eddy said, "It began by warming the marble of politics into zeal according to wisdom, quenching the volcanoes of partizanship, and uniting the interests of all peoples; and it ended with a universal good overcoming evil."⁹

Lamar: That quote has often helped me. One of the most common temptations in politics—and a sure sign of an unquenched volcano of partisanship—is to speak disparagingly of others or to repeat unjustified criticism.

Ralph: Or to fudge the facts a bit in our favor!

Lamar: The basis for all this is the belief that the only way to promote oneself or one's cause is to harm others by our words and actions. Fear would persuade us that someone else's gain will be our loss.

We can combat this temptation by understanding that evil has no power, that real success results from right thinking and right acting. On this basis we can achieve the "universal good overcoming evil" that Mrs. Eddy spoke of. Under God's government there is room for all right activity. Spiritually based motives can uplift—like a rising tide—the thoughts and actions of everyone concerned.

Ralph: But what about honest differences of opinion?

Lamar: Well, there are many times when these will occur. But even when they do, we can disagree without personal animosity. And we should never expect the worst! On one occasion I was to preside at a political meeting of about sixty people. Much divisiveness was anticipated by others. A week prior to the meeting I began carrying a statement by Mrs. Eddy in my wallet. I would often read the passage to myself and apply it to the upcoming meeting. The last thing those present thought possible was a unanimous vote on the controversial subject—but that's exactly what happened!

I left the meeting knowing that Mrs. Eddy's statement had been practically applied and that a genuine healing of a political situation had occurred. The statement included these words: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes" ¹⁰

Ralph: That's a great experience! Of course, there's so much more we could say. But before we stop, I think we should make clear we realize that political government is not the ultimate statement of reality! It is, after all, a human institution. At its best, political government represents mankind's emerging concept of God's government—a partial shining in this present world of what is real. The prophet caught the higher vision, which supports everything that is worthwhile in politics: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." ¹¹

Lamar: The fact is, there's no conflict between our love for God and our love for humanity—which is what politics should be. Our love of humanity should spring from our love of God.

Ralph: Christian Science shows us that there is more to government than what the political senses define, just as surely as there is more to an individual's identity than what the physical senses depict. But—and a key point, I think—this spiritual understanding never promotes neglect of our civic duties, any more than it promotes neglect of our bodies. Instead, it works for the betterment of both the human body and the body politic. As a result, neighborhoods and nations alike are bound to feel the benefit that comes from a spiritually alert citizenry.

¹ See *Science and Health* 106:7-9; ² Matt. 10:30; ³ I Kings 3:9; ⁴ *Christian Science versus Pantheism*, p. 14; ⁵ Phil. 2:13; ⁶ *Miscellaneous Writings*, p. 277; ⁷ *The First Church of Christ, Scientist, and Miscellany*, p. 276; ⁸ Mal. 2:10; ⁹ *Miscellany*, p. 291; ¹⁰ *Science and Health*, p. 340; ¹¹ Isa. 33:22.

Gaining our at-one-ment with God

JEANNE STEELY LAITNER

Early in October each year the Jewish world celebrates its most solemn feast day, Yom Kippur, or Day of Atonement. Interestingly enough, about this same time, Christian Scientists study the Bible Lesson¹ entitled "Doctrine of Atonement." Since the days of Moses, religious thinkers have underlined the importance of humanity's reconciliation with God and of the possibility of our at-one-ment with Him.

Christ Jesus frequently spoke of his oneness with God. He said, "I and my Father are one."² And in his farewell prayer for his followers, Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."³

Mosaic law instituted the yearly Day of Atonement and outlined its observance. At no other time did the high priest, dressed in linen garments, enter the innermost part of the temple, the Holy of Holies. For atonement the high priest sacrificed a young bullock and a goat as sin offerings. Their blood was sprinkled on the mercy seat. A second goat was chosen to be the "scapegoat"; and after the sins of the people were confessed over it, it was sent out into the wilderness—taking the sins of the people with it. For the actively religious, this symbolic ritual meant a drawing closer to God through regeneration and increased devoutness.

Centuries later, the writer of Hebrews recorded a spiritual interpretation of these ancient customs. He speaks of Christ Jesus as the true high priest and asks, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge your conscience from dead works to serve the living God?"⁴

The effect of the Christ, Truth, which Jesus taught and lived, is to purge the thoughts of the individual, to rouse him from apathetically following routine ritual to actively serving God. The lesson "Doctrine of Atonement," which Christian Scientists study twice each year, helps anyone who reads it to appreciate more clearly his unity with God and how he can more actively prove it.

Do we sometimes feel separated from God? Do health, income, relationships, home, seem lacking or troublesome? Surely we find the common denominator of the solution to human problems in a better comprehension of our at-one-ment with God. As we grow in our conviction, we relinquish fears and limitations that would cloud our vision of perfection.

Gaining at-one-ment with God does not involve begging Him to be reconciled to us. In fact, He already loves and cares for each one of us. Nor can we become at one with Him through ritual observances; God knows nothing of matter or material ceremony. The important point is to realize our individual relationship to God and to rid ourselves of the false beliefs that would stand in the way of putting this relationship into practice. In the light of Christian Science we can learn from the teachings of the great Bible prophets and of Jesus that our real, only self is created by God and is totally good. We don't have to persuade God to love us; He already does! Our need is to reconcile our way of thinking and living to what He already knows of each one of us. As Mrs. Eddy writes, "The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself?"⁵

Demonstrating our unity with God, we are freed from believing in evil, sickness, and destruction as realities. God is good; He is unchanging Truth; He is divine Love, the Father-Mother, who tenderly preserves His offspring. Christian Science further defines God as divine Principle, the source of all law. Oneness with God is oneness with Truth, with Love, with Principle, with Mind, and consequent freedom from the false beliefs of mortal mind—a supposed mind apart from God.

The belief of separation from God is the mortal dream of a false

concept of man who is subject to lawless forces. The writer of Genesis depicted mortal existence in the allegory of Adam and Eve. Here mortal man voluntarily separates himself from God through willful disobedience—a choice that will take him into all the ramifications of a mortal sense of existence: chance, disease, injustice, hereditary claims, sin, death. These appear to victimize mortal man, who mistakenly believes he is separated from God and therefore helpless. How important it is, then, to consciously possess the dominion God gave us! Dominion appears as we deepen our firm conviction that we are inseparably, unchangingly, eternally united with God.

God never loses sight of man. As we wake up to this divine fact, we begin to grasp the already existing perfection of our real, only being, forever at one with God. We realize we need no intermediary between us and God. We increasingly claim the rich inheritance of our at-one-ment with God. As our Leader, Mrs. Eddy, writes, "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love."⁶

The writer of Hebrews speaks of the blood of Christ as purging us for living works and points out how much more efficacious this concept of blood is than sprinkling the blood of sacrificial animals on an altar. In other words, demonstrating the Christ, Truth, in our daily lives accompanies conscious at-one-ment with God. Mrs. Eddy emphasizes this point when she says of Jesus: "His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life."

"Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death."⁷

In Old Testament times, ritual helped bring out the simple points of the atonement for the children of Israel. Progress demands a continually more spiritual perception of what is meant by man's at-one-ment with God. And this perception is demonstrated in healing works.

¹ In the *Christian Science Quarterly*; ² John 10:30; ³ 17:21; ⁴ Heb. 9:13, 14; ⁵ *Science and Health*, p. 18; ⁶ *ibid.*; ⁷ *ibid.*, p. 25.

Disarming terrorism

Terrorism—such as that issuing from the trouble in Northern Ireland—can be disarmed.

We must go beyond the revulsion and emotional reaction aroused by such events as the killing of Britain's Lord Mountbatten. A higher response is demanded. Terrorism, wherever found, points up humanity's need for thoughts and lives built on the fundamental message Christ Jesus gave the world.

Cries for equal rights, counterclaims for national and cultural identity, will never be resolved by violence. Terrorism will not achieve the needed balance of freedom and unity.

The only answer to terrorism, whether in Northern Ireland, the Middle East, Indochina, or elsewhere, is a spiritual answer. Only divine intelligence, implemented in our own thought, will bring significant freedom, justice, equality, mutual respect, and a reasonable standard of living to an ever broader segment of humanity.

We must learn individually to spurn human will. It is the basic idolatry, the belief in intelligent matter. We can open our thought to prove that the intelligence of God, reflected by man, is the only genuine reform-power. Mortal will is a counterfeit of God's intelligence. Christian Science proves that false will has no more strength or substance than a shadow on a wall.

Christ Jesus proved that genuine love is the true reformer. We know from his example that the reflection of divine Love—absolutely above fleshly willpower—is the mode of God's government. Modeling our lives to follow Jesus' example lifts us above human ideologies to the truth of being, to the theology of real being, in which means and ends are in accord. He told two disciples who wanted to use destructive means, "The Son of man is not come to destroy men's lives, but to save them."¹ And Mrs. Eddy writes, "Reforms have commonly been attended with

bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward.”²

The brotherhood of mankind is advanced only as we learn to reason and pray on the basis of divine revelation. Human intelligence, unlit spiritually, can't on its own bring into evidence man's divine rights on earth. We must daily and hourly look beyond the material senses to see that God gives man complete spiritual freedom, perfect justice, permanent concord, and total satisfaction. Human rights—all truly progressive reform—will be quickened by our recognition and acceptance of these divine facts.

Thus human rights are not really assured unless perceived as directly related to man's absolute, divine rights. They can't be taken by force. If civil, political, social, economic, and cultural rights are to be protected—in any country—we need to be persistently perceiving and applying man's God-given right to peace. The false gods of bigotry, egotism, revenge, fear, contempt for others, and sensuality destroy human rights. They foster violence, which can no more advance mankind's well-being than human sacrifice in ancient pagan worship could procure divine blessings. And such means can be just as successfully abandoned, relegated to the junk heap of outmoded, useless concepts.

To conventional political and social thinking it is radical to claim God as the source of all blessings on earth. But to believe that violence can truly advance mankind is to be the dupe of error. We must realize that this lie is an awful illusion, since the divine Mind is One and All, the only power. Man's rights to harmony and universal brotherhood are in place now; we advance them on earth through absolute divine metaphysics understood and practiced.

¹ Luke 9:56; ² *Science and Health*, p. 139.

EDITORIALS

GEOFFREY J. BARRATT, EDITOR
NAOMI PRICE, NATHAN A. TALBOT, ASSOCIATE EDITORS

Arguing on the right side

Sometimes, unconsciously, we argue against ourselves, against our own health and well-being. We do this when we adopt the matter-based arguments of negative mortal thought as our own.

But instead of being our own worst enemy, we can be a better friend to ourselves.

How? By arguing on the right side—that is, the side of God's omnipresence—far more consistently than we argue on the wrong. Then the time will ultimately come when we put ourselves only on the right side—the spiritually positive side—of our mental ledger.

We would take on mortal mind's arguments as our own should we think: "I suspect I'm getting worse; I felt a whole lot better yesterday." "This illness is going to be hard to heal." "A longtime Christian Scientist I know had the same problem, and I heard it took him weeks to work it out." Such arguments stem from the mortal view of man, not the spiritual view. Why take the wrong side, against our best interests? Why reinforce error by fighting alongside it instead of with Truth?

Mary Baker Eddy gives us this sound, usable advice: "If you wish to be happy, argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy. You are the attorney for the case, and will win or lose according to your plea."¹ If we wish to be healthy, to live a constructive life, to be more contributive to others, then we should argue on the side of our capacity to be so and do so. If we simply yield to ti-

midity, fear, uncertainty as to our ability to do good, and if we doubt we can demonstrate divine Life in healing, we have taken the wrong side of the case. We have become the attorney for mortal thought.

Elijah challenged his listeners to decide which side of the line they were on, that of matter or of Spirit. "How long halt ye between two opinions?" he asked. "If the Lord be God, follow him: but if Baal, then follow him."² For us to argue for mortal mind is to mesmerically choose Baal. To follow God is to stand with the absolute truth of God's omnipotence and man's unchanging perfection.

We choose momentarily which side we wish to carry. If we *must* believe that "at my present stage of spiritual understanding and growth I can't wholly take the side of God, Spirit, rather than matter," we can at least argue more strongly for Spirit than for matter! We should be the attorney for the Science of being. We should argue the case for the perfection of God, and the perfection of man in God's image. "He is antichrist, that denieth the Father and the Son,"³ John said.

Mortal mind is served when we take in unquestioningly and unselectively all the material theories and pictures constantly bombarding us through the media. We serve mortal mind when we stand for its arguments, whether they relate to ourselves or to others. When we gossip, passing along morsels of personal information and misinformation (as gossip usually is) about neighbors and colleagues, we are responding to mortal mind's would-be aim of obsessing us with corporeal personalities and excluding Christlike thought. If tempted to gossip, we should be alert enough to stop ourselves short and to ask whether we really do want to follow Baal rather than God. If God, then let's not halt between two opinions, but follow Him, basing our thought on absolute scientific truths of God and His creation and not on personal sense.

"If we observe our mental processes, we shall find that we are perpetually arguing with ourselves," Mrs. Eddy says; "yet each mortal is not two personalities, but one." And she goes on, "In like manner good and evil talk to one another; yet they are not two but one, for evil is naught, and good only is reality."⁴ From the point of view of absolute Christian Science, there is never a case to be argued: God knows all there is to be known, and He knows only good. The only Mind there really is, is not at a crossroads, faced with choosing the track that leads to matter or the track that leads to Spirit. All that God made is ideal and flawless, and God knows it. He is our Mind. God's creation is perfect. It stays that way.

It is human thinking that engages in arguments. So long as there seems to be a consciousness apart from the divine (called human consciousness) there will be argument. Christian Science gives us the spiritual and absolute premises from which to argue *for* health, contentment, fearlessness, and *against* disease and disorder of all kinds, until we wholly accept the omnipresence of Mind.

God does not give the real man the capacity to argue falsely—or the need to argue at all. He bestows on man the infinite capacity to testify only of His endless goodness. And this is exactly what man is always doing.

Emphatically, we should watch our mental processes. It should be clear to any thoughtful individual that the way we think has tremendous bearing on our actions and on the character of our whole life. In the fullness of its revelation of true being, Christian Science leads us to the realization that there is only one Mind, God. Mind is eternally conscious of its own glory and perfection. Man fully represents Mind. When our arguments are based on such facts, then we are indubitably arguing on the right side.

GEOFFREY J. BARRATT

¹ *Christian Healing*, p. 10; ² I Kings 18:21; ³ I John 2:22; ⁴ *Unity of Good*, p. 21.

BIBLE NOTES

Pullout
Section

Related to the Lesson—Sermons for **October 1979**

Each Lesson-Sermon published in the **Christian Science Quarterly—Bible Lessons** is designed to be complete in itself. Its Bible references (King James Version) are corroborated and explained by passages from the Christian Science textbook, **Science and Health with Key to the Scriptures** by Mary Baker Eddy.

These Bible Notes are offered by the **Christian Science Sentinel** as indications of the possibilities for individual research.

OCTOBER 7 UNREALITY

Because he hath set his love upon me (Ps. 91:14)

The sudden shifts in this psalm—as here, where God speaks suddenly in the first person—probably reflect the different roles taken by the singers of the psalm.

The sucking child shall play on the hole of the asp . . . on the cockatrice' den (Isa. 11:8)

The New English Bible (NEB) translates: "The infant shall play over the hole of the cobra, and the young child dance over the viper's nest."

On the other side of the flood (Josh. 24:2)

Literally, "beyond the (Euphrates) river," i.e., in Mesopotamia.

A land for which ye did not labour (Josh. 24:13)

The land of Canaan was already inhabited and highly civilized when the children of Israel arrived. The Canaanite religion, like that of Mesopotamia and Egypt, was polytheistic; and some of the Israelites were tempted to use these cultures as models for their own practice.

The Amorites (Josh. 24:15)

A group of Northwest Semitic peoples who inhabited the area of Syria-Palestine from at least 1900 B.C. and were also influential in Mesopotamia. Many scholars label as "Amorite" the entire culture of Canaan before the arrival of the children of Israel.

By whom do your children cast them out?
(Matt. 12:27)

Jesus refers to Jewish exorcists, common in the first century A.D., when popular belief explained many ailments as the result of demon possession.

OCTOBER 14
**ARE SIN,
DISEASE, AND
DEATH REAL?**

Out of an horrible pit (Ps. 40:2)

Scholars understand the first part of the psalm as a hymn of thanksgiving after recovery from sickness. The Psalmist has been saved from death (the "pit," or underworld) and is impelled to bear witness to God's goodness in the midst of "the great congregation" (v. 9) of the temple.

Respecteth not the proud (Ps. 40:4)

"Respect" in 17th-century English often meant "heed, pay attention to." *The Anchor Bible* takes "proud" and "lies" in this verse to refer to false gods or idols.

The Lord knoweth them that are his (II Tim. 2:19)

This passage points back to the Old Testament account of Korah (see Num. 16). This rebel against Moses saw no place for the lawgiver's authority, since "all the congregation are holy" (Num. 16:3). The inscriptions on the "seal" in II Tim. come from Num. 16:5 and 26 respectively.

If a man therefore purge himself from these, he shall be a vessel unto honour . . . meet for the master's use (II Tim. 2:21)

Webster explains the old use for "meet" as "suitable; proper; fit." Moffatt translates, "If one will only keep clear of the latter [the second-rate or ignoble vessels of wood and clay], he will be put to noble use, he will be consecrated and useful to the Owner of the House."

A true witness delivereth souls: but a deceitful witness speaketh lies (Prov. 14:25)

NEB: "A truthful witness saves life; the false accuser utters nothing but lies." The Hebrew of the second part reads literally, "He who breathes out lies is deceit."

I am the Lord . . . that frustrateth the tokens of the liars (Isa. 44:24, 25)

The Interpreter's Bible (IB) explains: "The soothsayers who stood high in the Babylonian hierarchy give omens, in-

deed, but Yahweh 'breaks' ['frustrateth'] them so that they have no effect. The events of the future are not under the control of foreign gods; hence the signs mean nothing."

OCTOBER 21
DOCTRINE OF
ATONEMENT

Afflict your souls (Lev. 16:29)

Among the meanings of the Hebrew verb are "humble," "make (someone) feel his dependence." The Hebrew noun translated "soul" often stands for "self." Holladay's lexicon explains the phrase here as "humble oneself (by fasting)."

I the Lord your God am holy (Lev. 19:2)

The IB commentator describes the Hebrew concept: "... holiness is derived from a relationship to God. It is a reflection and emanation of his glory. The holiness of the God of Israel refers at once to his infinite majesty, his immeasurable power, and his perfect righteousness."

The time is fulfilled (Mark 1:15)

The word translated "time" carries the sense of "right, proper, favorable time." Here it points to an event long anticipated, now coming to pass.

God sent forth his Son, made of a woman, made under the law (Gal. 4:4)

Literally, "born of woman, born under law." Paul here emphasizes the human heritage of Jesus, who was raised to observe the laws of Judaism.

In my presence . . . in my absence (Phil. 2:12)

Paul writes to encourage a Christian community he has recently visited.

Use not liberty for an occasion to the flesh (Gal. 5:13)

Some who claimed to be Christians interpreted Paul's words about freedom from the legal restrictions of Judaism as an excuse for hedonistic self-indulgence.

Ye who sometimes were far off (Eph. 2:13)

"Sometimes" has its old meaning: "formerly." The reference is to Gentiles, who were considered forever excluded from the fellowship with God enjoyed by Jews at the Jerusalem temple. The reference to "wall of partition" in the next verse indicates specifically the gates in the court of the temple which restricted Gentiles to one area well outside the sacred precincts.

OCTOBER 28
PROBATION
AFTER DEATH

He shall pluck my feet out of the net (Ps. 25:15)

Nets in Old Testament times were used not only for fishing but also for catching birds and wild animals. A net was spread out to catch the feet of the animal as it was running.

Thou preparest a table before me in the presence of mine enemies (Ps. 23:5)

IB explains, "In the East the man who is hunted by enemies needs but to enter or even only to touch the tent of him with whom he seeks refuge in order to be safe and to enjoy gracious hospitality. His enemies may stand and glare outside the tent door, but can do no more."

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd (Eccl. 12:11)

NEB gives, "The sayings of the wise are sharp as goads, like nails driven home; they lead the assembled people, for they come from one shepherd." Goads were the pointed sticks used to spur or guide plowing oxen.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine (Matt. 7:6)

The commentary of Jamieson, Fausset, and Brown explains: "Dogs and swine, besides being ceremonially unclean, were peculiarly repulsive to the Jews." In the Middle East dogs are rarely domesticated and are usually thought of as stray scavengers.

Took branches of palm trees, and went forth to meet him, and cried, Hosanna (John 12:13)

A. E. Harvey writes that "the palm branches were appropriate for greeting a king." "Hosanna" (literally "save now") is reminiscent of Psalm 118:25, 26, used at religious festivals. But it seems to have become a general cry of acclamation or shout of praise. (*The New English Bible Companion to the New Testament.*)

Shepherd and Bishop of your souls (I Pet. 2:25)

"Bishop" (*episcopos*) was literally one who oversees, a guardian. IB explains that the word was "not yet used in the ecclesiastical sense it was to acquire."

Inspired leadership

Who is there to tell prime ministers and other chief executives what to do and how to lead? They may have experts and advisers to help them, but for many top people in large organizations—business, religious, and others—as well as in government, ultimate responsibility for leadership and decision-making is not shared. It's often said that life at the top is very lonely.

But it will not be lonely for those who gain an understanding of the true, spiritual nature of leadership. When one discerns even faintly what is (or should be) leading, and what constitutes reliable leadership, the burden will begin to lift. Moreover, when good leadership is recognized to be more a matter of spiritual followership—of consecrated adherence to a spiritual ideal—than a personal responsibility to find human answers, leadership will inspire more confidence and have more power to solve worldly problems.

True leadership, leadership that follows a spiritual idea, attracts the support of others. It inspires confidence that there is an answer to even the most complex of challenges, and a way out of even the direct danger. It reassures people that those whose human responsibility is to manage day-to-day operations have available a directing wisdom higher than human, and that this way is being discerned and obediently followed.

Human problems, both personal and community, are resolved by establishing the fact that in divine reality God's law of harmony is invariable—there are no problems or discords in the kingdom of heaven. Christ Jesus recommended that we pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."¹ His own conviction was unshakable that the government of God is supreme, and that His perfect law of order and harmony is eternally established.

Jesus' living of the Christ, Truth, made him the great spiritual leader that he was. Multitudes followed him, drawn by his healing works and teaching. But he never lost his vision of the fact that his leadership was not mortally personal but the consequence of faithful followership of the true idea, his obedience to God's law of perfection. He said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." ²

It is sometimes a hard lesson for human beings to learn that even if they hold prominent positions of responsibility in the world, they can actually do nothing of themselves. All good comes from God; and if they will subjugate their personal pride, and have total confidence in the power of the Christ, the true idea of God, to lead them, their power to solve problems, inspire others, and to launch new, useful programs for bringing harmonious government to human affairs will be greatly strengthened. They will be good leaders, but in the higher sense that they are inspired followers of Truth. Through their vision of and fidelity to the spiritual idea, they are able to inspire others to follow it as they do themselves.

This concept of the leadership of God and His idea, the Christ, is as ancient as the history of Abraham and Moses. The Old Testament is rich in epic accounts of dedication on the part of people such as Joseph and Joshua, Deborah, David, and Nehemiah—men and women whose leadership, inspired by divine Spirit, involved famine relief and urban reconstruction as well as war against oppression and aggression.

Whatever their frailties, their failures to conceive the highest good and measure up to their ideal, these great people knew that they were being led by God, and this conviction inspired them with confidence in the inevitable success of their cause. They learned to look to God for guidance and then obediently follow His direction. Their life achievements teach us to act as a more modern leader,

Mary Baker Eddy, instructed her own students less than a century ago: "Be sure that God *directs* your way; then, hasten to follow under every circumstance."³

Mrs. Eddy, the great Discoverer, Founder, and Leader of Christian Science, looked for divine direction in the work she had to do. In her writing of the Christian Science textbook, *Science and Health with Key to the Scriptures*, and in her founding of the Church of Christ, Scientist, and of its many activities, she invariably prayed for guidance, then hastened to follow it. Convinced that she was acting under God's mandate, she demanded obedience from her followers and devotion to the spiritual idea of establishing Christian Science—a devotion equal to her own. At the same time she reminded them of their first duty to God and to His Christ. She wrote, "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ."⁴

The country, corporation, church, or community that has leadership even approximating this is indeed blessed! Chief executives who turn to God for direction and follow the divine idea with devotion cannot fail to inspire others. Their vision will call forth loyalty in all who desire to "overcome evil with good," and together they will see harmony established more firmly "in earth, as it is in heaven."

NAOMI PRICE

¹ Matt. 6:10; ² John 5:30; ³ *Miscellaneous Writings*, p. 117; ⁴ *Message to The Mother Church for 1901*, p. 34.

Trusting

Deborah Hand



Tammy loved horses. Every Sunday afternoon she would ride with her friend Jan in the hills.

Jan had two horses—Buttermilk, a big palomino, and Crackerjack, a pony. Tammy always rode Buttermilk, because Crackerjack wouldn't let anyone ride him but Jan. Most of Jan's friends had been bucked off him at one time or another.

The girls were good riders and often rode bareback. One day, when they were high up in the hills, an airplane flew low overhead, startling Buttermilk. The big horse took off around a corner at a full gallop.

Tammy tried a half stop—she held on tight to the horse's mane and right rein with her right hand, then slid her left hand down the left rein close to Buttermilk's head and pulled back. Tammy knew this was a good way to stop a running horse, but this time she pulled so hard she pulled herself right off! She landed hard and blacked out.

When she came to a moment later, she saw her friend running toward her, looking pretty scared. Jan was yelling, "Tammy, Tammy, are you all right?"

Tammy's neck and head hurt, and she wanted to cry. But she was a pupil in a Christian Science Sunday School and was learning to turn to God whenever she needed help. She knew that in truth she was God's spiritual, perfect child, and that God cared for her always and could never let anything bad happen to her.

So, instead of crying, she said, "I'm OK, Jan. Just let me rest here for a minute and catch my breath." Then, to give herself some time to think, she added, "Maybe you should get the horses."

While Jan looked for the horses, Tammy prayed. She knew that God is Love, and that meant He loved and protected her. He loved the horses, too, and could therefore never let one of them hurt her. She was learning in Sunday School to see herself always as the perfect reflection of God—free and well—rather than as a material person who could be hurt. This same truth explains why Christ Jesus could leave the tomb after people had tried to destroy him.

That morning in Sunday School they had been learning verse 10 from Isaiah 41: "Fear thou not; for I am with thee: be not

dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Tammy said this verse to herself now and considered what it meant. "Why," she thought to herself, "if God is upholding me, I can never fall out of His care. And my strength comes from Him, so I know I'm OK."

When Jan came back with the horses, Tammy was able to stand, and she asked Jan to help her walk over to where the horses were tied. She didn't think she could get up on Buttermilk, though, as there was nothing to stand on. She asked if she could ride Crackerjack home. Jan wasn't sure at first, but it did seem the best way to get back. It was much too far to walk.

Tammy wasn't afraid at all. "Didn't the verse from Isaiah mean I don't have to be afraid, because God will help me in every way?" she thought.

She talked quietly to Crackerjack, and he let Jan help her onto his back. Jan climbed up on Buttermilk, and they all started slowly home. It seemed to Tammy that Crackerjack was being extra careful where he stepped, to give her the smoothest possible ride all the way home.

Jan was amazed. "No one has ever been able to just ride him like that," she said.

But Tammy knew that God loved and governed Crackerjack, too. Mrs. Eddy explains why in *Science and Health* when she says, "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men."¹

Tammy was able to go to school the next day, and two days later she was playing basketball in gym class.

She never stopped loving horses, and later she even took jumping lessons. Tammy had proved that she need never be afraid.

¹ *Science and Health*, p. 550.

Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.

TESTIMONIES

OF CHRISTIAN SCIENCE HEALING

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.
—The Editors.

My mother and grandmother found Christian Science when Mother was a young woman, so I have had the benefit of this healing truth all my life. From the time we were very small, whenever one of us children felt ill, Mother prayed and read us testimonies of healing from the *Christian Science Sentinel* or *The Christian Science Journal*; very shortly we were well and playing happily. As I grew up and married, it became natural to depend on God for healing.

At the age of seven, one of our sons had a paralyzed eye. The difficulty had been evident for several months. Along with my prayer for the boy, I frequently checked the eye for signs of improvement. One morning I was about to say to him again, "Turn your head and look this way." Instead, I suddenly realized the need to turn away from the mortal suggestion of imperfection, so I refrained from inspecting the eye. I knew that spiritual perfection was the reality of our son's being, and that we would see proof of that fact in a beautiful healing. The next day, although I was tempted, I didn't examine the eye. Three days later we were eating breakfast when I suddenly noticed that the child was moving both eyes normally. We fairly shouted our joy over this healing.

Another time this same son became ill. At the request of my husband, who was not studying Christian Science at that time, a local doctor was called. He diagnosed the trouble as rheumatic fever. Then my husband insisted that a pediatrician examine the youngster. On the way to the doctor's office, we stopped at the home of a Christian Science practi-

tioner so that I might inform her of the situation. She urged me to realize that all that can truly be seen is what God has created, what is known to Him. Since His creation is spiritual and is wholly good, no material flaw could be pinned on the boy.

During the hours of waiting, while our son was with the doctor, I pondered these truths. After he had given the youngster an extensive examination and many tests, the doctor said to my husband, "I don't know why you brought this child here. We can't find anything wrong with him."

On the way home, our son, who was weak because he had eaten little for some days, told us he was hungry. We fed him, and the boy ate heartily. From that time on he was completely well and strong.

I am thankful that my husband joined The Mother Church. For many years now we have made progress together in Science.

More recently, our daughter was told by a dentist, who had just cleaned her teeth, that her upper front teeth did not close properly over the lower teeth. He added that because the teeth were fully developed, the condition required correction by braces, which she should have as soon as we could afford them.

Our daughter and I decided to work out this problem in Christian Science. Every time we thought about her teeth, we reminded ourselves that formation and growth are truly spiritual, forever governed by God. In *Science and Health with Key to the Scriptures* Mary Baker Eddy says (p. 206): "Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes and subsequently correct them." This passage helped firm up our conviction of the girl's innate perfection as Mind's ideal. After a few weeks had passed, one day our daughter called my attention to her teeth. They now closed perfectly and have ever since. How grateful I am to be learning to see only the good God has created!

NELL TEAGUE
Ballwin, Missouri

I had just returned from service in the Air Force when the difficulties with our son occurred. The healings my wife has related of the boy's eye and the condition of rheumatic fever convinced me of

the efficacy of Christian Science. I took up the study of this teaching and became a member of The Mother Church. Later I had Christian Science class instruction. Since then we have witnessed many instances of the power of Christian Science to heal.

RALPH TEAGUE

I did not learn of Christian Science until I was a young woman expecting my first baby. I was staying with my mother for a week. A woman who was helping her with the housecleaning fell from the stepladder and injured her leg. My mother, a practical nurse, was concerned about the accident and wanted to help her; but the woman said she would be all right and went to her room. The next morning she was perfectly well with no sign of injury. This made such an impression on Mother that she wanted to know what had taken place. The woman explained that Christian Science had healed her, and she gave Mother some literature.

My mother bought a copy of *Science and Health* by Mrs. Eddy and studied it, and after a time she joined The Mother Church and a branch church. She was able to discard glasses she had worn over twenty years, as her eyes had been suddenly healed. She was also healed of a stomach ailment, for which doctors had recommended an operation, and she lived for many years.

Much later, I became interested in this Science, after Mother had told my husband about it. We both joined The Mother Church. After my husband's passing, I was left to care for our daughter and six-year-old son. It was at the time of economic depression of the thirties, when both work and money were considered scarce. However, through our understanding of divine Love's provision for all its ideas, our needs were always met.

One time my hand was caught in a washing machine wringer. It was quite painful. I realized that I was truly spiritual and that matter could not harm me. The hand was quickly healed. I didn't even tell the children what had happened, and I soon forgot it myself. I

know now from years of experience that under all conditions one can call on God as a very present help.

When I was eighty years old, I had the pleasure of receiving Christian Science class instruction. I still depend on God and my understanding of Science for everything. I am very grateful for the many blessings Christian Science gives me daily, and for my membership in The Mother Church.

CECILE L. IGOU
Hugo, Colorado

I was a teen-ager when my mother became interested in Christian Science, and I know she has relied on it ever since. She was left with my younger brother and me to raise and very little means of support, but she has maintained good health and managed very well. I became interested in reading the *Sentinel* at the same time as Mother, and I have had many healings through the years, including those of food poisoning, homesickness, flu, and heart trouble. I am a member of The Mother Church and a branch church. How grateful I am to God that I learned of Science at a young age and have been able to rely on it for many years.

GERTRUDE L. WILLIAMS

One day I was helping my mother in the kitchen, and as I poured boiling water off some macaroni, the pan slipped and the water spilled all over my front. Mother took me upstairs and read me hymns from the *Christian Science Hymnal*. One of the hymns that helped me the most is by Mrs. Eddy, and it begins, "Brood o'er us with Thy shelt'ring wing." It has a part that says, "The arrow that doth wound the dove/Darts not from those who watch and love" (Hymn No. 30). These words reminded me that I am protected by God.

We also called a Christian Science practitioner, who told me to think about the Bible story of the three Hebrew men in the fiery fur-

nace, and how they were protected from being burned because of their faith in God.

Soon the pain went away, and I could move comfortably. Before my mother went downstairs to finish fixing dinner, she put on a cassette tape called "Good for Us!" It has articles and songs on it that were recorded by kids in the Christian Science Sunday School. There was one song in it that had the words "Thank you for this perfect day." I knew that if it was a perfect day nothing and no one could be harmed in it. Then I got up and got dressed, and I went downstairs and ate dinner with my family. It wasn't very long before I was completely healed!

SARA CONNER COGDAL
Urbana, Illinois

I would like to verify my daughter Sara's healing just as she described it. No medication of any kind nor any bandages were needed, although the burn appeared to be of a very serious nature.

SHIRLEY C. COGDAL

As a child and on into my teens and early manhood, I was confronted with heartburn or indigestion. I would take a teaspoon of bicarbonate of soda in a glass of water for relief. When I became interested in Christian Science, I began to pray for healing, but the physical condition did not respond. After I asked for prayerful help from a Christian Science practitioner, I had a complete and permanent healing in about a week. This was over forty years ago.

After serving as manager of one of our company's offices for nineteen years, I received a much-desired promotion to become the district manager of one of our major offices. Even though this was a fine advancement, I became very depressed. On the train during one of these depressed periods I took out my pen and started to write all the things I was grateful for. Knowing that gratitude was prayer, I must have continued to write for more than two hours,

with a lot of prayerful thought between each notation of gratitude. I was filling my consciousness so full of good that there was no room for evil, self-pity, or depression. During this period of two hours or more I had a complete healing—one that has remained permanent.

BRUFF REAGAN
Fort Lauderdale, Florida

While I was growing up, I dearly loved the spiritual truths taught in the Christian Science Sunday School and told me by my mother. When I was still quite small, my hand was severely burned on an electric stove. My mother quietly took me to my room and read to me from *Science and Health* by Mrs. Eddy. I fell asleep, and after a short nap awakened completely healed. At thirteen I was healed of a severe case of warts.

After I completed school, I was on my own after the passing of my father. Gradually I drifted away from attending church, not then realizing the deep significance and power of God's laws.

Later in the course of raising a family, life's problems seemed to loom larger and larger, until we found ourselves in desperate financial straits. My health was gone, my sanity was in jeopardy, and the youngest of my five children was suffering from the aftereffects of chicken pox with fever and convulsions. The doctors did not seem able to help. In desperation I turned to God with my whole heart. I went to a Christian Science Reading Room in our little town, and there in *The Christian Science Journal* I found the name of a Christian Science practitioner in a nearby city. I telephoned and asked if she would pray for the little fellow. Within half an hour the child was sleeping peacefully. The fever left, and the other symptoms left shortly thereafter, never to return.

That was seventeen years ago, and this son is now a robust, active young man in college. He was healed at that same time, we later realized, of a chronic bronchial infection he had suffered from since birth.

My happiness and gratitude were so great I asked the practi-

tioner if she would pray for me. Gradually I gained weight and returned to school. For a number of years I have held a position, both interesting and demanding, in an accounting office. This work testifies to my healthful mental capacity. Also, the children were enrolled in a Christian Science Sunday School, and later I joined The Mother Church, a branch church, and had class instruction.

One of the most outstanding healings during this period of re-adjustment in our lives occurred after my husband and I took a holiday. While traveling a country road, as we slowed for a stop, we were hit from behind by another car going very fast. I was taken to a hospital unconscious, and there was X-rayed. Though I could not at first speak, I was able to think clearly. I declared many times the prayer Christ Jesus gave us, the Lord's Prayer, with its spiritual interpretation found in *Science and Health* on pages 16 and 17. One line reads:

“And lead us not into temptation, but deliver us from evil;
*And God leadeth us not into temptation, but delivereth
 us from sin, disease, and death.*”

The next morning I found a telephone by my hospital bed and called the same practitioner. I felt no fear, but only gratitude that God was caring for me. The doctors told us the X-rays showed a portion of the spine was crushed. The hospital staff were concerned at my request to be sent home. However, releases were signed and home I went. The next day I was able to be up and around. The following week I returned to work with no harmful aftereffects. It was difficult to explain to fellow workers my quick recovery, as they had expected I would be away for some time.

Other healings we have had in our family over the years have been of burns, pneumonia, constipation, and kidney infection. It is my humble wish to live the truths of Christian Science to show my thanksgiving.

RUTH S. WHITLING
 Castro Valley, California

CHRISTIAN SCIENCE LECTURES

Everyone is
cordially invited to
these free lectures

These free lectures are designed to introduce the teachings of Christian Science to the public. They are sponsored by local Churches of Christ, Scientist, and given by members of The Christian Science Board of Lectureship.

‡ Indicates that a Children's Room is available during the lecture.

* Indicates that details such as time, place, or title are missing from the listing. Please see local publicity for this information.

FEDERAL REPUBLIC OF GERMANY ENGLAND SWITZERLAND

Munich: Oct 30, Tues, 7.30pm‡, in German, "The Royal Law" (Timpson) Sophiensaal, Sophienstr 6

GREATER LONDON—Hayes: Nov 25, Sun, 3.15pm (Timpson)*

Aarau: Oct 29, Mon, 8pm, in German, "The Royal Law" (Timpson) Städt. Saalbau

Basel: Nov 1, Thurs, 8pm, in German, "The Royal Law" (Timpson) Church, Picassoplatz 2

Chur: Oct 28, Sun, 2.15pm, in German, "The Royal Law" (Timpson) Church, Theaterweg 5

Interlaken: Nov 3, Sat, 3.30pm, in German, "The Royal Law" (Timpson) Vortragssaal, Gymnasium Interlaken, Mittengrabenstr 123

Zurich: Nov 2, Fri, 8pm, in German, "The Royal Law" (Timpson) Church, Merkurstr 4

CANADA

NEW BRUNSWICK—Saint John: Sept 28, Fri, 8pm‡, "Something to Depend On" (Jenks) Church, 263 Germain st

ONTARIO—Windsor: Sept 27, Thurs, 8pm‡, "Christ—The Light Shining in Darkness" (Jeffery) Church, 114 Giles blv, W

UNITED STATES CALIFORNIA

(Week of October 7 thru 13 and some earlier dates)

Antioch: Oct 7, Sun, 3pm, "Spiritual Man Discovered" (Tyler) Community Center Theater, 213 F st

Arcadia: Oct 11, Thurs, 8pm‡, "God's Mandate to Live" (Leedom) Church, 100 W Duarte rd

Burlingame: Oct 11, Thurs, 8pm‡, "Spiritual Man Discovered" (Tyler)*

Livermore: Oct 13‡, Sat, "God Is Your Provider" (Alton)*

Long Beach: Oct 13, Sat, 11am‡, "God's Mandate to Live" (Leedom) Church, 3000 E 3d st

Los Angeles (Thirteenth): Oct 12, Fri, 8pm‡, "The Three Great Christian Demands" (Hawks)*

Los Angeles: Oct 6, Sat, 4pm‡, "The Three Great Christian Demands" (Hawks) Church, 7855 Alverstone av

CHRISTIAN SCIENCE LECTURES

- Malibu:** Oct 7, Sun, 3pm±, "The Three Great Christian Demands" (Hawks) Church, 28635 Pacific Coast Hwy
- Mill Valley:** Oct 9, Tues, 8pm±, "God Is Your Provider" (Alton) United Methodist Church, Camino Alto and Sycamore
- Napa:** Oct 12, Fri, 7.30pm±, "Spiritual Man Discovered" (Tyler) Church, 2210 2d st
- Pacific Palisades:** Oct 9, Tues, 8pm±, "God's Mandate to Live" (Leedom) Church, 15201 Bestor blv
- Palo Alto:** Oct 7, Sun, 3pm±, "Have You Found Yourself?" (Alton) High School, Embarcadero rd and El Camino
- Palos Verdes Estates:** Oct 9, Tues, 8pm±, "The Three Great Christian Demands" (Hawks) Church, 4010 Palos Verdes dr, N (corner Via Campesina)
- Richmond:** Oct 8, Mon, 8pm±, "What's Your Greatest Need?" (Alton) Church, 2417 Barrett av
- Stockton:** Oct 9, Tues, 8pm, "Spiritual Man Discovered" (Tyler)*
- Vallejo:** Oct 11, Thurs, 8pm±, "Have You Found Yourself?" (Alton) First United Methodist Church, Sonoma blv and Virginia st
- COLORADO** **Fort Collins:** Oct 2, Tues, 8pm±, "God's Man or Adam's Man?" (Jones) Church, 1230 W Mulberry
- CONNECTICUT** **Bridgeport:** Oct 7, Sun, 3.30pm±, "Life Without Lack" (Mondino)*
- New Haven:** Oct 9, Tues, 8pm±, "Christian Science and the Worth of Man" (Rennie) Church, 691 Whitney av
- Stamford:** Oct 9, Tues, 8.30pm±, "The Direct Relationship Between God and Man" (Williams) Church, 655 Stillwater rd
- ILLINOIS** **Antioch:** Oct 12, Fri, 8pm±, "Diana or Christ?" (Aghamalian) Church, Rte 173 at Harden st
- Barrington:** Oct 9, Tues, 8pm±, "Diana or Christ?" (Aghamalian) Church, 421 E Main st
- Bensenville:** Oct 7, Sun, 3pm±, "Spiritual Healing and the Church Today" (Aghamalian) Church, 4N550 Church rd at 3d av
- Centralia:** Oct 12, Fri, 8pm±, "Prayer Is Effective in Our Economy" (Leever) Church, Broadway and Maple st
- Chicago:** Oct 7, Sun, 3pm±, "There Is a Way Out—God's Way" (Kyser) Church, 4359 S Michigan
- Joliet:** Oct 13, Sat, 1pm±, "The Healing Power of God in Business" (Charbeneau) Bicentennial Theatre, Bluff and Jefferson sts
- Northbrook:** Oct 8, Mon, 8pm±, "Spiritual Healing and the Church Today" (Aghamalian) Northbrook Junior High School, Maple av off Waukegan rd
- Winnetka:** Oct 8, Mon, 8pm±, "There Is a Way Out—God's Way" (Kyser) Church, 440 Ridge av
- INDIANA** **Fort Wayne:** Oct 11, Thurs, 8pm±, "The Healing Power of God in Business" (Charbeneau) Church, 2410 S Fairfield av
- Goshen:** Oct 7, Sun, 2pm±, "Christian Obedience: Our Divine Protection" (Spencer)*
- IOWA** **Ames:** Oct 7, Sun, 3pm±, "The Consciousness of the Healing Christ" (Grant) Benton Hall, Scheman blg, Iowa State University Center, Lincoln Way and Beach av
- Council Bluffs:** Oct 8, Mon, 7.30pm±, "The Consciousness of the Healing Christ" (Grant) Church, 106 Washington av

- KANSAS** **Manhattan:** Oct 11, Thurs, 7.30pm±, "The Consciousness of the Healing Christ" (Grant) Church, 511 Westview dr
Wichita: Oct 13, Sat, 3pm±, "The Consciousness of the Healing Christ" (Grant) Church, 4501 E Douglas av
- MASSACHUSETTS** **Cambridge:** Oct 7, Sun, 3pm±, "Christian Science and the Worth of Man" (Rennie) Church, 13 Waterhouse st at Mass. av
- MICHIGAN** **Allegan:** Oct 6, Sat, 3pm, "Spiritual Healing and the Church Today" (Aghamalian) Church, 425 Hubbard st
Bay City: Oct 12, Fri, 8pm, "Christian Science and the Achievement of Good" (Strong) Westminster Presbyterian Church, 103 E Midland st
Fenton: Oct 11, Thurs, 8pm±, "Christian Science and the Achievement of Good" (Strong) Church, 204 E Rockwell
Flint: Sept 29, Sat, 2pm, "Quit Conspiring Against Yourself!" (Leever) Flint Riverbank Park Amphitheatre, Saginaw st Note time and place
Grand Rapids: Oct 8, Mon, 8pm±, "The Healing Power of God in Business" (Charbeneau) Church, 48 Lafayette av, SE
Traverse City: Oct 7, Sun, 3pm, "The Healing Power of God in Business" (Charbeneau) Auditorium, Senior High School, Milliken dr
- MINNESOTA** **Minneapolis:** Oct 11, Thurs, 8pm±, "There Is a Way Out—God's Way" (Kyser) Church, 12th st and 3d av, S
- NEBRASKA** **Fairbury:** Oct 9, Tues, 8pm, "The Consciousness of the Healing Christ" (Grant) Church, 622 7th st
- NEW HAMPSHIRE** **Hanover:** Oct 8, Mon, 12 noon±, "What Christian Science Teaches About Intelligence" (Tainsh) Church, 1 School st
- NEW JERSEY** **Haddonfield:** Sept 30, Sun, 3pm±, "Do You Need a Change of Heart?" (Mondino) Church, 355 Kings Hwy, E
Oradell: Oct 11, Thurs, 8.30pm, "Christian Science and the Worth of Man" (Rennie) Church, 493 Kinderkamack rd
Woodbury: Oct 7, Sun, 3pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 522 S Salem av
- NEW YORK** **Albany:** Oct 3, Wed, "Christian Science and the Worth of Man" (Rennie) Albany Institute of History and Art, 125 Washington av*
Brockport: Oct 7, Sun, 4pm±, "In God's Sight, What Are We?" (Roegge) Municipal bldg, 18 State st
Bronx: Oct 7, Sun, 3pm, "The Direct Relationship Between God and Man" (Williams) Church, 1935 Anthony av
Jackson Heights: Oct 13, Sat, 3.30pm±, "Christian Science and the Worth of Man" (Rennie) Church, 86-01 35th av
Middletown: Oct 9, Tues, 8pm±, "Life Without Lack" (Mondino) Holiday Inn, Crystal Runn rd
New Rochelle: Oct 12, Fri, 8.15pm, "Honesty—The Power of Its Deeper Dimension" (Rennie) Sheraton Plaza Inn, 1 Sheraton Plaza
Norwich: Oct 11, Thurs, 8pm, "Life Without Lack" (Mondino) Howard Johnson's Motel, 75 N Broad st
- OHIO** **Findlay:** Oct 13, Sat, 2pm, "Evil: Its Nature and Demise" (Spencer) Imperial House Motel, I-75 and SR 224
Mansfield: Oct 8, Mon, 8pm±, "Prayer Is Effective in Our Economy" (Leever) Church, 91 Marion av
Painesville: Oct 7, Sun, 3pm±, "Prayer Is Effective in Our Economy" (Leever)*

PENNSYLVANIA

Allentown: Oct 11, Thurs, 8pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 3020 Hamilton blv

Doylestown: Oct 9, Tues, 8pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, Church and E State sts

Elkins Park: Oct 11, Thurs, 8pm, "A New Beginning" (Jenks) Church, Church and Stahr rds

Erie: Oct 4, Thurs, 8pm±, "In God's Sight, What Are We?" (Roegge) Church, 618 Sassafra st

Philadelphia: Oct 13, Sat, 3pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 4720 Leiper st

Reading: Oct 12, Fri, 8.15pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, Centre av at Greenwich st

Wexford: Oct 2, Tues, 8pm±, "In God's Sight, What Are We?" (Roegge) Holiday Inn, Rte 8

VERMONT

Poultney: Oct 7, Sun, 3pm, "Something to Depend On" (Jenks) Whithey Hall, Green Mountain College

WASHINGTON

Aberdeen: Oct 9, Tues, 8pm±, "The Touch of Spirit" (Clarke) Church, 3d and I sts

Edmonds: Oct 9, Tues, 8pm±, "The Life That Is Worth Living" (Henniker-Heaton)*

Ephrata: Oct 13, Sat, 3pm, "The Language of Soul" (Clarke) Church, 11th and C st, SW

Friday Harbor: Oct 13, Sat, 3pm±, "The Life That Is Worth Living" (Henniker-Heaton) Grange Hall, Upper 1st st

Gig Harbor: Oct 7, Sun, 3pm±, "The Language of Soul" (Clarke) Performing Arts blg, Peninsula High School, 6318 144th st, NW

Issaquah: Oct 8, Mon, 7.30pm±, "Can I Truly Be Myself?" (Henniker-Heaton)*

Longview: Oct 11, Thurs, 8pm±, "The Language of Soul" (Clarke)*

Mount Vernon: Oct 12, Fri, 8pm±, "Can I Truly Be Myself?" (Henniker-Heaton) Hillcrest Park Lodge, 13th av off Blackburn

Olympia: Oct 8, Mon, 8pm±, "The Touch of Spirit" (Clarke) Church, 8th and Washington sts

Seattle: Oct 7, Sun, 3pm±, "The Life That Is Worth Living" (Henniker-Heaton) Church, 1119 8th av

Yakima: Oct 12, Fri, 8pm±, "The Touch of Spirit" (Clarke) Church, 101 N Naches av

WISCONSIN

Hartland: Sept 27, Thurs, 8pm±, "The Consciousness of the Healing Christ" (Grant) South Campus Gymnasium, Arrowhead High School Note time and place

Milwaukee: Oct 9, Tues, 7.30pm±, "There Is a Way Out—God's Way" (Kyser) Ballroom, University of Wisconsin, Kenwood and Maryland

Racine: Oct 13, Sat, 2pm±, "Spiritual Healing and the Church Today" (Aghamalian) Church, 402 9th st

NOTICES

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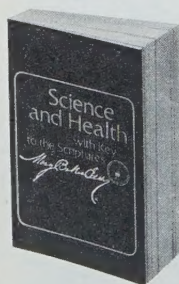
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